October 23
1924

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be" (PSALMS 37 : 9-10).

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THE MILLENNIUM.

"FOR if Jesus had given them rest, then he would not afterward have spoken of another day. There remaineth, therefore, a rest to the people of God."

The word "Millennium" signifies a thousand years, and in this sense of the word, may be applied to any thousand years, whether under the reign of wickedness or righteousness. But the term, "the Millennium," is generally understood to apply to the particular thousand years which is mentioned in the Scriptures as the reign of peace—the great sabbath of creation, of which all other sabbaths or jubilees seem to be but types. It is written that "a thousand years is as one day, and one day as a thousand years with the Lord." This being the case, then seven thousand years are seven days with the Lord, and the seventh, or last thousand years, would, of course, be a sabbath or jubilee; a rest, a grand release from servitude and wo.

The first sabbath appointed unto man was the seventh day. It was sanctified and set apart by the Creator, and was to be observed by man as a day of rest for himself, his household, his servants, and even his cattle, because the Lord had rested from all His work.

Another sabbath was appointed to the children of Israel (see Lev. 25). This consisted of every seventh year. It was a sabbath for the earth to rest from being cultivated; and even that which grew spontaneously was not to be gathered in, but was free for all to partake of, in the place where it grew.

This seventh year was not only for the land to rest, but it was a kind of jubilee, in which the creditor forgave the debtor—the servant went free from his master, etc. A third sabbath or jubilee, consisted of the fiftieth year, numbering seven times seven years, after which came the grand jubilee of jubilees, or

sabbath of sabbaths (Lev. 25: 10). "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his family."

But, notwithstanding, all these sabbaths were appointed by God, and enjoyed by His people in former times; yet, says our text, "If Jesus had given them rest, he would not afterward have spoken of another day."

It seems evident then, that a future rest was anticipated, of which all these sabbaths or jubilees were but a foretaste. This rest was to be enjoyed by the people of God one thousand years, during which time, Satan was to remain confined in the bottomless pit, fathomless abyss, and deceive the nations no more till the time was fulfilled. The dead in Christ were to rise from the dead at the beginning of this thousand years, and were to live and reign with Christ as priests and kings until the thousand years were ended. This is the first resurrection. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Whosoever will read the twentieth chapter of Revelations, will read the particulars of this millennial reign, in all the plainness which would be necessary to establish any fact.

If any inquiry should be made in relation to the place where these resurrected saints will reign during that millennium, the fifth chapter of Revelations will settle the point: verse ten records the closing words of the heavenly song thus: "We shall reign on the earth."

Having ascertained *two* important facts in relation to our great subject: viz., the *time* and *place*, (the time a thousand years, the place on the earth) we shall now proceed to an examination of other facts connected with this thousand years' reign on the earth.

The prophet Zechariah, has informed us that there should be one Lord, "and his name one, and he should be king over all the earth." John, in his Revelations, informs us of a time when "the kingdoms of this world would become the kingdoms of our Lord, and of his Christ." Daniel informs us of a time when "the kingdom and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High." And again, "the time came that the saints possessed the kingdom." And again, "the saints of the Most High shall take the kingdom and possess the kingdom for ever and ever."

From the above quotations, it appears evident that in the Millennium, all the political, and all the religious organizations that may previously exist, will be swallowed up in one entire union—one universal empire—having no laws but God's laws, and Saints to administer them; while the very priests of that happy period will be those who are raised from the dead.

Astonishment siezes on my soul! I gaze; I wonder; I admire; I pause—I am overwhelmed. What! the monarchies of Europe—the republics of the two Americas—the despotic governments of the Indias—the vast empire of China—the mingled kingdoms of Asia and of Africa—the thousand tribes of the wilderness—the unnumbered inhabitants of the islands. All—all these dissolved—destroyed—or mingled into *one*—*one* body politic—*one* peaceful empire—*one* Lord—*one* King—one interest all!

Yea, and stranger still—more wondrous to behold! The thousand party sects, and names, and creeds, and faiths of men, that now distract the world all gone, all fled before the brighter rays of truth divine, which overwhelm the earth.

The thousand pagan rites and superstitions, all overcome and swept away. The very names of their unnumbered deities lost in oblivion, no more are heard. Earth has *one* King, *one* Lord, and His name *One*.

Can anyone acquainted with human nature, and with the present political and religious state of the world, believe that such vast changes will be effected? Man would almost be led to exclaim: *Impossible*! And still there is no alternative but to believe it all, or disbelieve the prophets.

The mind is naturally led to inquire by what means such wonderful changes—such astonishing revolutions will be effected.

We shall now enter upon the investigation of this part of the subject; and when our readers have heard and understood the means employed to accomplish this great work, they will be convinced that the means are adequate to the end.

The first important consideration which presents itself while examining the prophets on this subject is, that God will set His hand the second time to restore the house of Israel and the house of Judah to their national rights, to the favor of God, and to their own land. They will gather out from every nation under heaven, with their silver and gold, etc., employing the ships, steamboats, railroad carriages, canal boats, litters, horses, mules, camels and swift beasts and every kind of conveyance which the nations can furnish. This gathering will be by a mighty hand, with a stretched out arm, and with fury poured out; and in short, Jehovah's arm will be made bare in the eyes of all the nations, in signs, in wonders, in miracles, in revelations, in judgments and in mercies.

The very waters will be divided, and His people led through dry shod, as in days of old. The mountains shall feel His power, and melt like wax; and the boundaries of the everlasting hills shall tremble at His presence; for He will rent the heavens, and come down, and do terrible things—things we do not look for. He will say to the north, "give up," and to the south, "keep not back; bring my sons from afar, and my daughters from the ends of the earth." His hand will be lifted to the Gentiles, and

His standard to the nations. The power displayed in bringing them out of Egypt under Moses will bear no comparison, it will scarce be remembered or come into mind, when contrasted with the mighty restoration which now awaits that people. The destiny of the nations hangs upon that point as on a pivot. Their political and religious blessings or cursings; in fact, their very existence depends on the course they pursue in relation to the work of God in the gathering of His people, Israel. They may oppose, and be hurled down like a Pharaoh; or, they may assist, and be blessed like a Cyrus or a Ruth. They may come into the covenant, and be partakers of the blessings in common with His chosen people; or they may cling to their own superstitions, and sectarian traditions, and be found fighting against God, till the thrones are cast down, and the judgment is given to the Saints.

For Scripture illustrations on these great subjects, we refer the reader to a general and a careful reading of the prophets; particularly Isaiah, Jeremiah, Ezekiel, Daniel and Zechariah. Some of the most important facts, in relation to these things will be found in Isaiah 11: 10-16; Ezek. 20: 36-37; Jer. 24; Zech. 14. A careful reading of the prophets will demonstrate, beyond any room for doubt, all we have said on this subject, and much more than we can say.

The Second Coming of Messiah is intimately connected with the great restoration of which we have been speaking. This will be *personal* and *visible*; as much so as His first coming. Enoch, the seventh from Adam, speaks of His coming, with ten thousand of His Saints. Job speaks of His standing on the earth in the latter days, and says, "in my flesh I shall see God."

Isaiah represents Him as coming with vengeance and recompence; as coming with dyed garments from Bozrah, treading the people in His anger, and trampling them in His fury; as coming with fire and with His chariots to the destruction of His enemies, and for the joy and deliverance of His Saints, even they who tremble at His word.

Daniel viewed Him coming in the clouds of heaven. Zechariah foretells that His feet will stand upon the Mount of Olives for the deliverance of the Jews and the destruction of their enemies; that the mount would rend beneath His feet, and be removed, leaving a great valley in its stead; and that all the Saints will come with Him; and that Jerusalem and the Jews will be holy from that day forward; and all the nations of the surrounding countries will go up to Jerusalem once a year, to worship the King, the Lord of Hosts: and to keep the feast of tabernacles.

Malachi testified of His coming, and enquires who can abide it; and also of His sending Elijah the prophet before Him to perform a certain mission, which would prevent the curse from smiting the earth entire.

Peter foretells of His coming in flaming fire, to take vengeance; also, that He shall be sent to the Jews, after the Heavens have received Him till the *times of restitution.*

Jesus himself has foretold His second coming, with its attendant signs; and that it would bring destruction comparable to the days of Noah; and the days of Lot. The angels also predicted it at the time He ascended, and even told the manner of it, viz., "This same Jesus shall so come, in like manner as he went up:" that is, personally, bodily, visibly, in the clouds of heaven.

The Revelation of John often confirms the second advent; and even declares that His enemies shall see Him, and all the kindreds of the earth shall wail because of Him; and finally closes the volume by saying, even so come, Lord Jesus. Now it is evident that all these testimonies have direct allusion to His second coming, and not to His first; for many of them were spoken after His first coming, and all of them describe circumstances entirely different from those connected with His first coming; and therefore, can not possibly apply to it.

Having abundantly established the fact, that the Millennium will be ushered in by the restoration of Israel—the rebuilding of Jerusalem—the second advent of Messiah—the destruction of the wicked, and the establishment of His universal kingdom, we shall now proceed to describe something of the nature of that Millennium, and of the blessings of that happy reign.

It is evident that those who are raised from the dead are immortal, therefore, they do not enter into the duties and enjoyments which are peculiar to a state of mortality; but their dwelling is the holy city, and they are kings and priests, to administer the affairs of government, and to instruct the people. But those who have not yet put on immortality, but are spared alive at the second coming of Messiah, become possessed of the earth with all its riches and blessings, like Noah and his family when they came forth out of the ark. "They plant gardens and eat the fruit of them; they plant vineyards and drink the wine of them; they build houses and cities and inhabit them." "The plowman shall overtake the reaper, and the treader of grapes him that soweth seed:" in short, they "beat their swords into ploughshares, and their spears into pruning hooks, and nations learn war no more." The lion, the wolf, the leopard, and the bear become as harmless as the lamb and kid—the little child plays in safety among the beasts of prey as they are now called; and the poisonous reptiles and serpents become equally harmless. The curse will be taken from the earth, and it will cease to bring forth thorns and thistles, and become fertile as it were a paradise, while sickness, premature death, and all their attendant train of pains and sorrows will scarce be known upon its face; thus peace, and joy, and truth, and love, and knowledge, and plenty and glory will cover the face of the earth as the waters do the sea.

The tabernacle of God, and His sanctuary will be with man, in the midst of the holy cities; and joy and gladness will fill the measure of their cup.

Such then, is the great Millennium of which our little *Star* would fain announce the dawn.

Millennial Star, Vol. 1.

THE LENGTH OF A GENERATION.*

SPEAKING of the word "generation," I may make a remark or two that perhaps will be timely because of some notions some of our brethren entertain in regard to this point. What do you mean when you speak of a generation? Do you mean some particular period of time? Not generally, the word does not mean that. You do not find it to mean that, if you search the dictionary. What do you mean by generation? Well, you take the Bible and you can begin by reading: These are the generations of Adam; these are the generations of Seth; and these are the generations of Noah after the flood. Does that refer to some particular period of time—one hundred years, as some of our brethren interpret it? No, it means the posterity, the generations, the families, the children that were to come. The generations of Adam, some of them, lived hundreds of years, not merely one hundred years.

I remember that in the old Doctrine and Covenants, the edition with which I was most familiar, Elder Orson Pratt, of the Council of the Twelve Apostles, who separated the book into verses, and made a great many footnotes, had one footnote which said most positively that a generation does not expire in one hundred years. Well, a notion has got into the heads of some of our brethren that it does mean just one hundred years, because, in the Book of Mormon we read of certain events that were to occur within four hundred years, and then, in another place, that they were to be in the fourth generation. Well, Brother Pratt said it does not expire in a hundred years, and he had studied the matter from a philological standpoint. Now what I am referring to is this: a few of our brethren, some of them of importance, declared that one hundred years from the date of that revelation which is in the 84th Section of the Doctrine and Covenants, all those things that are there spoken of must be fulfilled. Well now, the Lord in that revelation sometimes says a thing shall be when He is giving it by way of commandment. Sometimes the word is used in the way of a prediction, but in this very matter that I am referring to, we read in the 124th

*A definition given by President Charles W. Penrose, April 4, 1924, at the first session of the Ninety-fourth Annual General Conference.

Section of the Doctrine and Covenants that God gave it by way of commandment—"I gave a commandment to my people that they should build a house unto me," building it in that generation in a certain place, pointed out by the finger of God to the Prophet Joseph who dedicated it. Now in the 124th Section, the Lord declares that that was a commandment, the people were to build the house at that place in that generation. If you will read carefully the revelations I speak of now, you will find that the Lord refers particularly to this very requirement in regard to Jackson County, Missouri, and He declares that the people there were commanded to build a house to Him at that time, and on that spot. But their enemies came upon them and prevented them from doing that which the Lord commanded them, and therefore the Lord accepted their offering. The Lord lays down there a principle which it is well for us to understand. The Lord says that whenever He gives a commandment, no matter what it is about, to the children of men, and they go to with their might and endeavor to fulfil His commandment, and do that which is required of them, and they are prevented by their enemies, or by any other means, from accomplishing it, He does not require it any more at their hands. He accepts of their offering. That has applied in the past, and will apply in the future, and we should remember it. If God gives a commandment, and we do not obey it, why He revokes it, and He revokes the blessings. If He gives us a commandment to do certain things, and we find ourselves unable to do them, either by restricted laws or any other obstacles in the way of physical force, the Lord requires them no more but accepts our offering, and He will visit His wrath and indignation upon those who prevent His people from accomplishing that which He required at their hands.

Now that is worth understanding, so that the idea that is prevailing, or that some have endeavored to establish, that in about six or seven years what they call the "winding up scene" will take pace; that everything will take place to finish up the work in that time. That is a mistake; that is all there is to it. And so we need not be deceived at any time by the notions and opinions of men in regard to times and dates of things that are to occur.

There are quite a number of people, who set the date to the time of the coming of the Savior. Only recently I have heard of such testimonies being born in some of our fast meetings. That is all wrong; that should not be done. The Lord has not, at any time, so far as I am aware, in all my searchings in the revelations that have come to the earth, set a date for the coming of the Savior to reign on the earth.

WHEN men are rightly occupied, their advancement grows out of their work, as the color petals out of a fruitful flower.—J. RUSKIN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, OCTOBER 23, 1924.

EDITORIAL:

A CONFERENCE EMPHASIZING CHANGED CONDITIONS.

ON Sunday evening, October 12, 1924, in "der Aula der Realschule Uferstrasse," Hamburg, an audience of approximately eleven hundred sat enraptured, listening to an inspiring rendition of Prof. Evan Stephens' oratoria, "The Martyrs." The chorus was directed by Elder John F. Montague, and was composed of one hundred ten adult members and one hundred fifty children, who joined in the singing of "Praise to the Man Who Communed with Jehovah." Seldom, if ever, has this part of the oratorio been rendered more nearly ideally and inspiringly. The audience was thrilled. Men as well as women were moved to tears! The excellency of the rendition, together with that of "The Vision," the night previous, was a distinct triumph to the conductor, the accompanyists and the choir. Surely, the choir's indefatigable labors at practicing and their willing spirit were most richly rewarded. These two oratorios, the children's well-prepared and well-rendered program Sunday morning, the music, the spirit and the addresses Sunday afternoon, the unselfish service of the Relief Society in caring for the needs of many visitors, and the one hundred one-minute messages from one hundred Elders, Monday morning from eight o'clock to twelve, made the Hamburg conference, October 11th, 12th and 13th, most memorable. President Glen A. Rowe and his worthy associates deserve true commendation.

But it is not to praise either singers or officers, howsoever much they merit it, nor is it merely to make a permanent record of the event that we have mentioned this conference. If that were our only purpose, the audience of over six hundred people who on one day's notice assembled October 13th in the "Königstadt Realgymnasium," Berlin, and the Centrum and Ost choirs that rendered such choice selections during the services should be included in this commendation. What this conference emphasized was almost as impressive as the conference itself.

In each of the audiences were men and women who remember how, a few years ago, "Mormon" meetings in Germany had to be held in secret, and how the Elders were often compelled to hide as fugitives, simply because they were preaching the glad tidings of the Restoration of the Gospel. At that time, the Saints met by

tens and twenties in private houses; to-day, they meet by hundreds in beautiful, spacious halls, not only without molestation, but with the approval and appreciation of city and government officials! A few years ago, an Elder was incarcerated in the Fuhlsbüttel penitentiary, ostensibly for defying banishment proceedings against him, but in reality for preaching the Gospel message sung so impressively that Saturday and Sunday night. A few weeks ago, the Hamburg choir visited this same penitentiary and to the inmates therein, among whom there was no "Mormon," sang "The Vision."

Truly, a marvelous change has been wrought! What has brought it about? Have the people changed, or merely conditions? Undoubtedly, the trying times of the war and the financial stringency and distress following the armistice, drove many people to seek succor and comfort from a divine source. When all earthly means of comfort fail, people usually and finally call upon God. However, in the main, people's hearts and desires are about the same as they were fifteen years ago. It would seem, then, that the real secret of the change mentioned lies in the change of conditions—in the withdrawal of restrictions, and the partial cessation of lying propaganda against the Church of Jesus Christ.

This lifting of the ban has made it possible for honest-hearted men and women to hear the Gospel message with unprejudiced ears. The result is that thousands extend the friendly hand now, whereas, only ten were inclined to do so in the midst of persecution and imprisonment. Not that the members were afraid of persecution, for many endured it as heroically as did the former-day Saints, and many will again endure it if necessary, but conditions and inhibitions prevented the thousands from seeing the message in its true light.

So it is in Great Britain to-day, there are conditions which are depriving honest souls of hearing the truth. Instead of persecution and imprisonment, as formerly in Germany, there are suspicions, sneers and slander that hang like a pall, like a dense London fog over the country and even through the Empire; and honest, God-loving people are groping aimlessly in the darkness, seeking the light but not finding it.

Thank heaven! there are indications of the fog's being dissipated! When it clears, sincere people by thousands will rejoice in the light of the Gospel. Allay the prejudice, and thousands will accept the Gospel message.

May Elders and Saints work unitedly under God's inspiration to prepare for the hoped-for harvest.

DAVID O. MCKAY.

TIME is infinitely long, and every day is a vessel into which much may be poured if we will fill it up to the brim.—GOETHE.

MINUTES OF THE NOTTINGHAM CONFERENCE.

THE Nottingham semi-annual conference convened in the Co-op Hall, Hucknall, October 5th. There were in attendance, President David O. McKay, Sister Emma Ray McKay and Elder Kenneth F. Schade from Liverpool, Professor James L. Barker of the University of Utah, and President Selvoy J. Boyer and all the traveling Elders of the Nottingham conference. President McKay presided over and President Boyer conducted the various sessions.

After a prelude on the organ by Sister Mary A. Clare, the Sunday-school session commenced by the congregation's singing, "O, Say What Is Truth?" Prayer was offered by Brother Frank Wheatley of the Leicester branch. The sacrament song was, "O Thou Kind and Gracious Father." Elder Albert F. Kendell led the congregation in repeating the sacrament gem. The sacrament was administered by Brothers Samuel Pears and Wilford Orton. The congregation, led by Elder Kendell, repeated the concert recitation.

Thirty-four pupils from the various Sunday-schools of the conference rendered a program, consisting of readings and recitations on the theme, "The Key to Salvation." During the rendition of the program, the congregation sang, "What Prize Shall Be Your Reward?" "In Jordan's Tide" and "We're Not Ashamed To Own Our Lord."

Sister Emma Ray McKay, the first speaker, related some true stories and through them showed the efficacy of prayer. Sister McKay told of a miraculous healing that occured through the faith of a young lady.

President McKay complimented the pupils of the Sunday-school on the parts they had rendered. He told the children of the destruction wrought by the moth. Comparing the evils surrounding them to the moth. President McKay showed how the lives of children might be ruined, even as a cloth is ruined by moths, should they neglect to watch and to cast out evil.

The morning session closed by the congregation's singing, "The Spirit of God Like a Fire is Burning." Brother William H. Mullinger of the Eastwood branch pronounced the benediction.

Immediately after the morning session, Sister Emma Ray McKay met with the Relief Society sisters. Sister McKay gave instructions and answered questions on Relief Society work. The sisters of each branch reported on the work done in their branch.

The afternoon session commenced at 2:30. Sister Nellie Hawson was at the organ. The opening song was, "What Was Witnessed in the Heavens." Prayer was offered by Brother Samuel Pears of the Hucknall branch. The Leicester choir rendered an anthem, "Sun of My Soul."

President David O. McKay announced the transfer of President

Selvoy J. Boyer to the Norwich conference, and the appointment of Elder Carl E. Pettersson to succeed President Boyer.

The general, the mission and the conference authorities were presented and unanimously sustained.

Elder Lawrence W. Bramwell was the first speaker. He showed how testimonies are strengthened through opposition.

Elder Fred B. Alleman, the next speaker, compared faith to an electric system and works to the switch that sets the system in operation. He showed that faith without works is of no avail.

Elder Albert F. Kendell said that a person is building his character day by day and that every thought and action ultimately results in character.

Elder Ianthus L. Richards showed that not many wise men after the way of the flesh are called into the ministry of Christ, and that the calling of Joseph Smith was strictly characteristic of the Lord.

Sister Violet Hodgkins sang a solo entitled, "Hold Thou My Hand."

Elder Sidney J. Nebeker voiced his opinion that it is the sophistry and short-sighted independence of mankind that keeps man from the great blessings He could enjoy. Elder Nebeker quoted Kipling's "Recessional."

Elder Rudger C. Atkin spoke on the necessity of obeying all the commandments. Any one law complied with will give a blessing, but the history of the Gospel shows that complete salvation depends upon obedience to all God's laws, he said.

Elder Carl E. Pettersson said that the happiness of the Saints is manifest in their assemblies. He stated that it is the love they possess for mankind that causes them to leave their homes to bring this happiness to others.

Elder Kenneth F. Schade explained that people who profess to be exemplars of Christ's teachings, believing in no religious organization, but making their own private interpretation on the Bible, are diverting from the true law. Organization and co-operation as instituted by Christ are necessary to bring a unity of the faith, he said.

Professor James L. Barker, the concluding speaker, stated that it is no more difficult to believe the Book of Mormon to-day than it was for the early Saints to accept the resurrection. He showed that the purposes of this earth-life would be defeated were it possible to prove and know God methodically. Through the means that God has instituted, the unlearned know more of God than the wise and the learned through their wisdom, he said. Professor Barker bore a strong testimony to the truthfulness of the Gospel. He further showed that true repentance is absolute submission to the will of the Father.

The closing song was, "How Firm a Foundation." Prayer was offered by Brother Joseph Robinson of the Nottingham branch.

The final session commenced at 6 p.m., by the congregation's singing, "Now Let Us Rejoice." Brother George Gent offered the invocation. The Leicester choir sang, "His Promise True."

Miss Ethel Smith rendered a selection on the piano.

President Selvoy J. Boyer was the first speaker of the evening. He said that men should strive to have an anchor to their lives. The best anchor he knows of, he said, is the law of life contained in the teachings of the Savior. The speaker said that the need of the world is love of God and of one's neighbor, and that Latter-day Saints should seek to do their duty to God, to their fellowmen and to themselves. President Boyer thanked the Saints for their support during the time he had been president of the conference.

Miss Agnes Vessey rendered a vocal solo.

Prof. James L. Barker said that from the beginning, the Christian church has been a church of propaganda. He said that since Christianity is divided on all questions, it is necessary for a uniting and that this can be brought about by the power of the Holy Ghost, which he testified is in the Church of Jesus Christ of Latter-day Saints.

Mrs. W. M. Vale and Miss Margaret McKree rendered a vocal duet, "Tell Us, O Tell Us."

President David O. McKay, the concluding speaker, used for his text the words of Joshua: "Choose you this day whom ye will serve; but as for me and my house, we will serve the Lord." President McKay showed how the people of the world are striving after the pleasures of the world and are making pleasure their god. This, he illustrated by a reference to a road with several forks. He pictured men traveling over these various roads—some traveling the road to wealth, some the other roads to the things that appeal to man's conception of pleasure. President McKay said that the Church does not stand for the pleasures of this world, but that it stands for the road to happiness that is found through sacrifice and by living for others.

The closing song was, "We Thank Thee, O God, for a Prophet." Brother Harry Hayes pronounced the benediction.

CARL E. PETTERSSON, Conference Clerk.

FROM THE MISSION FIELD.

Meetings of Traveling Elders.—A meeting of the traveling Elders of the Leeds conference was held at Bradford the 4th inst. Various important topics were presented and discussed. President John E. Wahlquist presided and gave many helpful instructions.

A Priesthood meeting of the traveling Elders of the Nottingham conference convened the 5th inst., under the direction of President David O. McKay. Each Elder expressed himself on the

following: (1) What evidence have you that the work is improving? (2) Express three principles of the Gospel that appeal to you. President McKay spoke to the Elders on the text: "Lovest thou me more than these?" He emphasized the necessity of holding cottage meetings. Sister Emma Ray McKay and Elder Kenneth F. Schade from Liverpool were also present.

Priesthood Union Meetings.—A Priesthood union meeting of the Leeds conference was held at Bradford, the 4th inst. President John E. Wahlquist admonished those present to teach by example as well as by precept. Several interesting talks and papers were presented. Each branch was well represented.

Priesthood union meeting of the Nottingham conference was held the 4th inst., under the direction of President Selvoy J. Boyer. Sister Edith Shepherd gave a reading, and Elder Lawrence W. Bramwell rendered a saxophone solo. Professor James L. Barker of the University of Utah gave a very interesting and beneficial talk. He compared the Elders in Great Britain to Paul going to Athens, the capital of the leading intellectual nation of the then-known world. Professor Barker stated that the Elders to-day have the same message to declare to the leading intellectual nations of to-day.

Arrivals and Appointments.—The following missionaries arrived in Liverpool, Friday, the 17th inst., per s.s. *Montclare*, and have been assigned as follows:

For the British mission—

Z. Vernon Derrick, Salt Lake City, Utah, to the Nottingham conference.

Morgan Hawkes, Pocatello, Idaho, to the Birmingham conference.

Leland N. Wight, Brigham City, Utah, to the Birmingham conference.

For the French mission—

Odell L. Barnson, San Diego, California.

For the Netherlands mission—

William G. Rose, Salt Lake City, Utah.

For the Swiss and German mission—

Frank D. Behring, Jr., Salt Lake City, Utah.

Richard J. Peery, Ogden, Utah.

George R. Poulter, Ogden, Utah.

Willard O. Sandberg, Huntington, Utah.

Otto K. H. Seifart, Ogden, Utah.

Socials.—September 27th, the members of the Leeds branch and many of their friends had an enjoyable charabanc trip to Bolton Abbey.

The Gainsboro branch (Hull conference) Mutual enjoyed a

successful social, the 6th inst. Refreshments were served. Many friends and investigators were present. Elders Ellis A. Hipwell, LeRoy D. Tingey and William G. Jackson were also in attendance.

A farewell social was held at Handsworth (Birmingham conference) the 10th inst., in honor of Elder Boyd H. Ririe who has been transferred to the Nottingham conference. An interesting program was enjoyed by all present. As a token of appreciation and remembrance, the Elders of the conference presented Elder Ririe with a carving set.

A harvest social was held by the Bradford branch (Leeds conference), September 29th. A splendid program was rendered, after which games were played. A sale of fruit was held, the proceeds being turned over to the Relief Society.

The Mutual of the Middlesbrough branch (Newcastle conference) held a social the 6th inst., as the opening event of the Mutual season. There were fifty members and friends present. An enjoyable time was had by all in attendance.

Branch Conferences.—The semi-annual conference of the Batley branch (Leeds conference) was held Sunday, the 5th inst. The theme of the conference was the restoration of the Gospel. Elder Ernest C. Moore was released as branch president and Elder Elwood G. Meadows was sustained as his successor.

The semi-annual conference of the Bristol branch was held Sunday, the 12th inst., with President Don Clyde presiding. Under the direction of Superintendent Walter Neal, the pupils of the Sunday-school gave an edifying program showing the fulfillment of Joseph Smith's prophecies. Instructive Priesthood and officers and teachers meetings were held during the day. Improvement was reported in the auxiliary organizations. The speakers in the evening session were Elders Thomas O. Smith and Albert G. Stanger, Brother Fred Coombs and President Don Clyde. Sister Edith Bryant sang a sacred solo.

The Watford branch (London conference) held its semi-annual conference, Sunday, the 12th inst. Branch President Norman Smith conducted the meetings under the direction of President Emerson C. Willey. A pleasing program was rendered in the Sunday-school session by the children. Elders Frederick Langton and A. Lewis Elggren and President Willey were the speakers. Elder John Walsh gave valuable instructions to the officers and the teachers and the members of the Priesthood in a special Priesthood meeting. The speakers in the evening session were President Willey and Elders John Walsh, J. Norman Dotson and Frederick Langton.

The Portsmouth branch (London conference) held its semi-annual conference the 5th inst. There were present: President Emerson C. Willey and Elders John Walsh, A. Lewis Elggren, Walter H. Allington, Jr., and Scott S. McCune. The meetings

were conducted by Branch President Arthur S. S. Bulstrode, under the direction of President Willey. The speakers of the day were President Willey and Elders Elggren, Walsh and McCune.

Harvest Festivals.—The Hyde branch (Manchester conference) held its annual harvest festival the 5th inst., with Elder Ronald D. McGregor presiding and conducting. Musical selections were given by Elders Ronald D. McGregor and John H. Tomlinson and Sisters Emmie Cooper, Florence Fish and Edna Andrew. The speakers were Elder John H. Tomlinson and Brother William Gregson. The following evening, a social was held under the direction of the Relief Society presidency. After the program, the harvest produce was disposed of and the proceeds were given to the Relief Society.

The Wigan branch (Liverpool conference) held a successful harvest festival, the 5th inst. A splendid display of fruit, flowers and vegetables was presented. The Sunday-school pupils gave a program in the afternoon. Services, fitting for the occasion, were held in the evening. Elders John H. Holden and Rulon W. Openshaw were present. Monday night, a fruit banquet was held. The flowers and the fruit were sent to the aged and the sick.

The Rochdale branch (Manchester conference) held a harvest festival the 5th inst., with President Christopher C. Heaton presiding and Branch President Harry Jones conducting. Musical selections were offered by Sister Flossie Roberts. The speakers were President Heaton and Brother William Boreham. There were sixty-five present, twenty-seven of whom were investigators. The following evening, the Relief Society held a social. After the program, the fruit and vegetables were sold and the proceeds were given to the Relief Society fund.

A successful branch conference and harvest festival was held at Handsworth (Birmingham conference) the 11th inst. The hall was beautifully decorated with flowers; a generous supply of choice fruits and vegetables was arranged in front of the stand. In the first session of the conference, each officer and teacher was called upon to give a report of the conditions of the various organizations. In the second session, the Sunday-school pupils treated the theme, "Work." A recitation was given by Thomas Millward. Remarks were made by Brothers Charles Collins, Gorman Dunn and John M. Joseph and President Joseph E. Tillotson. Brother Charles C. Edwards and Sister Winifred Makin rendered a duet in the afternoon session. The speakers were Brothers Charles C. Edwards and John H. Makin and Elders Joseph L. Muirbrook and David H. Newman. The speakers of the evening service were Elders Dan A. Hickman and Alvah N. Stout and President Joseph E. Tillotson. A vocal solo was

rendered by Miss Winifred Makin, and a selection was given by the choir.

A two-day harvest festival was held by the North London branch, Sunday and Monday, the 12th and the 13th inst. A beautiful display of fruits, vegetables and flowers, representing donations by the Saints and the friends, was arranged in front of the hall. Sunday, a special harvest service was held. Monday, an exceptionally good program of readings and musical numbers was given. Games followed the presentation of the program.

FAITH.

If I could feel my hand, dear Lord, in Thine
And surely know
That I was walking in the light divine
Through weal or woe;

If I could hear Thy voice in accents sweet
But plainly say,
To guide my trembling, groping, wandering feet,
"This is the way,"

I would so gladly walk therein, but now
I can not see.
Oh, give me, Lord, the faith to humbly bow
And trust in Thee!

There is no *faith* in seeing. Were we led
Like children here,
And lifted over rock and river-bed,
No care, no fear,

We should be useless in the busy throng,
Life's work undone;
Lord, make us brave and earnest, true and strong,
Till heaven is won.

SARAH K. BOLTON.

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